لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Wafa 1355 — July 1976

EDITOR
M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to be office of World Reformer to combat the current of Religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Hoiy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendenies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the dropping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to ineulcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

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The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman Ahmadiyya,
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Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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نحمدہ ونصلی علی رسولہ الکریم

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A Sura from the Holy Quran (VIII)*

بسم الله الرحمن الرحيم

قل يا ايها الكافرون ـ لا اعبد ما تعبدون ـ ولا انتم عابدون ما اعبد ـ ولا انا عابد ما عبدتم ـ ولا انتم عابدون ما اعبد لكم دينكم ولى دين ـ

Say, 'O ye disbelievers ! 'I worship not as you worship; Nor do you worship as I worship. 'And I shall not worship that which you worship ; 'Nor will you worship Him Whom I worship'. 'For you your religion, and for me my religion.'

A question here arises that it may be agreed that the word قل was quite appropriate at the time God addressed the Holy Prophet, peace and blessings of Allah be on him, nevertheless, when the Holy Prophet read or recited the revelation to others the commnnd قل should have been dropped. Because while this is understand-

*Continued from the Review of Religions, August, 1975.

able that the Sura should be revealed by saying قل, the word قل should not have been included in the Quranic revelation. For, it seems rediculous that whenever anyone reads sura al-Kafirun he says : 'say' Who is this man who says 'say' and to whom he addresses thus ? It would have been better if this word was dropped in reciting the Quran.

The answer to the question is that as has already been pointed out the command قل appears in the beginning of those suras the subject matter of which is meant to be announced continually. It is clear that to proclaim openly about some particular matter, a group of people is needed which should go on repeating the announcement generation after generation. So that the message is given to all the people belonging to all nations and countries and to all ages and races. If the word قل was not included in the Quran the command to spread the message would have confined only to the Holy Prophet, but with the inclusion of this word in the Quranic text this command has become perpatual. When God said to the Holy Prophet, peace and blessings of Allah be on him, قل يا ايها الكافرون 'say ye unbelievers, I do not worship your Lord.' The Holy Prophet announced this to the unbelievers of his age. But if the word was not included in the revelation the Muslims would have thought that the responsibility to make such an announcement was entrusted only to the Holy Prophet and as such they were no longer responsible for it. But when he recited this revelation to the Muslims in the words قل يا ايها الكافرون then every Muslim understood that the orders were not for the Holy Prophet alone, they were for him as well. For when the Holy Prophet recited the revelation he said قل before it, which must be addressed to him and not to the Holy Prophet because the Holy Prophet was reciting and he was the one who listened. So he, in obedience to these orders conveyed the message to another man and he, in turn, conveyed the message including the word قل to the third man. The third man also, in his turn, realized that the message is not meant for him alone but it is also desired

that he should convey it to still others. Similarly, the third man, conveying the message to the fourth, also said قل for it is a part of revelation which cannot be left out. By hearing the word قل he also realized that he should not only himself act upon this injunction but should convey it to others. So, in such a manner arrangements were made for a continuous repetition of these orders.

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Now look what a great job was done by making the word قل a part of the revelation. When one reads any sura of the Quran, he receives the commandments contained in it. But when he reads the sura or the verse beginning with word قل he realizes that it is his duty to convey it to others. And accordingly, he acts upon the commandment, as well as, urges others to act upon it and to convey it to still others, in their turn. This is the philosophy behind the inclusion of word قل in the revelation. If this word was not included in the Quran the purpose of perpetual announcement of the commandment would not have been realized and the way of endless preaching and propagation would have been barred.

The Holy Prophet followed the same mode of speech in a particular manner. During his last pilgrimage which is known as Hajjutul wida, he delivered a Khutba to the companions at Mina. Concluding the Khutba, he said :

> "Those who are present should convey what I have told you to those who are not present here. It is quite possible, that any one who is absent may prove better to realize its importance than one who is present". Then he said : "Listen ! have I conveyed to you the message"?

In this Khutba, as is clear, he has followed the mode of speech adopted in the revelation by the inclusion of word قل that everyone present should go on conveying the message to the absent. Because sometimes those who follow are better able to realize the significance of the commandment and to follow it.

Nowadays, people sometimes post letters requesting the addressees to copy the contents of the letter and send it to ten persons. Some people do this and send such letters to others and thus the contents of the letters spread all over the country. This method is today used for very trivial matters. But it is a very good method for propagation. The Quran made use of it by putting word قل before certain suras or verses. This mode was probably used for the first time by the Holy Quran.

Now I take up the second part of the Hadis. It is said that the unbelievers put forth a second proposal after the first that: 'for one year you worship our lords and the next year we will worship your God'.

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This part of the Hadis shows that someone has tried, unsuccessfully, to join two truths out of place. For, when an alternative proposal is put forward it must always be easier than the first. Because when one says that 'if you do not agree to that please agree to this'. He means that 'if you find the first proposal a bit difficult, the second one is quite easier so accept it'. But here while in the first proposal the unbelievers did concede something; they agreed to give wealth, wife and government, and asked in return, only that he would not abuse and insult their lords; they did not demand that the Muslims should worship their lords. But in the second proposal which should have been easier than the first, they conceded nothing but only said, that 'we will worship your God' while in fact they did already worship God of the Holy Prophet—Allah—and did believe in him. And in return asked from him something which was more difficult than the first proposal. They demanded from him not that he should refrain from insulting their lords as in the first proposal, but that he should worship their lords. In other words both the demands in the second proposal were far more difficult for the Holy Prophet to agree to than the demands contained in the first proposal. As such to call the second proposal an alternative proposal is unreasonable. For, on seeing that the Holy Prophet answered the first proposal in the nega-

tive and rejected it with the historical words: "That even if you place the sun on my right hand and moon on my ieft, I will not leave worshipping One God and will not have anything to do with your lords"? How can any reasonable man dare to put forward a second proposal. Moreover, the second proposal which, logically speaking, should have been easier than the first, is, in fact, far more difficult and therefore it seems unreasonable to call it an alternative proposal. One has to admit that perhaps Ibni Abbas related two different events, happening at different times and some thoughtless narrator presented these two as one or that some ignorant person on hearing two different stories from the people made one story out of them and latter attributed it to Ibni Abbas.

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As the unbelievers' demand that if the Holy Propnet refrained from abusing their lords the unbelievers would have provided him with wealth, a wife and government is mentioned here, it seems appropriate to ascertain whether they were justified in making such a demand from him or not? Did the Holy Prophet, in fact, abused their Lords? When we read the Holy Quran we do not find abusive language used against the false idols. What we find is that it even forbids its followers to use abusive language against these false idols. Thus God says in the Quran:

> "And revile not those whom they call upon beside Allah, lest they, out of spite, revile Allah in their ignorance. Thus unto every people have We caused their doing to seem fair". (6 : 109)

That is: when one is taunted, one does not realize that what he says in reply constitutes an attack on his own beliefs and sometimes says something derogatory to the common diety as well. Therefore if you abuse false idols the unbelievers would retort back that your God is also such. While, in fact their God and yours is One and the same. This answer of theirs

would be based on ignorance but you would be the cause of this abuse. So you should avoid this. The Holy Prophet thus, did never abuse as the book revealed to him prohibited it. Then why did the unbelievers say that he abused their idols? The answer is that when a false status is claimed for anyone, it is necessary, in order to refute the claim, to point out the characteristics essential to that status. Otherwise it would not be possible to reject the claim. For instance, if one is falsely said to be a doctor of medicine, it would be necessary to point out that he has never studied in a medical college and does not know anything about medicine. Now these things may be derogatory to him but they cannot be said to be an abuse. Because these were necessary and were used as arguments and in order to reject his claim it was not possible not to say these. Similarly, the Holy Quran points out the faults of the false idols which prove that they cannot be worshipped. If these faults were not described it would not have been possible to prove that they were not in reality gods. Therefore to say something in order to reject a false claim without which it is not possible to reject it does not constitute an abuse. But to say something which is against the facts and without which it can be proved that the other is wrong and which is said only to wound the feelings of others is an abuse. And the Holy Quran does not use any such word against the false idols.

In these days also, the Founder ef the Ahmadiyya Movement in Islam, drew the attention of the Ulema to certain mistakes they have committed, The Ulema in their majority complex try to incite people by alleging that He had abused the Ulema or the Muslims. While the fact of the matter is that he had abused neither the ulema nor the Muslims. He had only answered those who had abused him and had unjustifiably and unreasonably accused him of things he never said or did.

Moreover there is nothing false in whatever he said in

their reply. He had only stated the facts. It is, however, true that sometims, while stating a truth, he had used certain Arabic words and expressions symbolically. Many other Muslim scholars and divines have also made use of these same expressions in a similar manner. It is a pity that certain mischief-mongers try to incite the ignorant masses by attributing false meanings to these words. The common people by hearing wrongly-attributed interpretations become angry over this. But all those who have a knowledge of Arabic language and who are well-read in Islamic literature and have studied the writings of Muslim divines and scholars, know that these expressions are used symbolically and only as a surgeon's knife in order attract the people towards piety and virtue.

(To be continued)

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A Review Article

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'From Rabwah to Tel Aviv'?

Mirza Tahir Ahmad

A pamphlet under the sensational title of "From Rabwah to Tel Aviv" by Maulana Muhammad Yusuf Binnuri has recently been published. Its strange title attracted my attention and I studied it to see for myself what sort of a new story is being invented against Ahmadiyyat.

All those who are interested in the Maulana's personality and wish to have a closer look into his erudition and scholarship, his qualities and attitude of mind, his intellectual integrity and reasoning and in his verasity are recommended to study this pamphlet. For it is one of his most representative writings in which all of his above—mentioned qualities have found full expression. It contains all the characteristics of a cheap dedective story ; and is of much entertainment value for those who enjoy reading cheap thrillers.

The pamphlet opens with a dramatic discovery of 'the points of resemblance between Qadiyyaniyyat and Zionism'. Probably, by Qadiyyaniyyat, the Maulana here means, Ahmadiyyat. Perhaps, the Maulana, while labelling Ahmadiyyat as Qadiyyaniyyat, was not aware of the divine command :

ولا تنابزوا بالالقاب

or perhaps he does not feel it obligatory on him to act upon this injunction. Anyway, it is his own personal matter to follow or not to follow the specific command of the Holy Quran !

The first three resemblances, declared by the Maulana to be basic, are borrowed from حرف اقبال page 123. In the following pages we will discuss these so-called points of resemblance and try to analyse them one by one.

(1) According to the objector, the first point of resemblance between Ahmadiyyat and Zionism is 'the concept of a Jealous God, Who has at His disposal countless earthquakes and plagues, with which to strike down His enemies'.

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The objector, here means, that as in the Bible, divine prophecies of death and destruction of the enemies of the Israelite prophets are mentioned and a concept of God is presented—a God who is an enemy of the opponents of His chosen people and who gives prior warnings of earthquakes and plagues to befall them ; similarly, the objector says, Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyyya Movement in Islam, has also presented a concept of God, Who, in the words of the objector, is, God forbid, 'A jealous God', and Who promises punishment to the enemies of His Messengers'.

If one thinks over this 'resemblance' a few questions arise as to what the objector himself really believes in ; and what are his views about the following questions :

(a) Is Bible a revealed book or not ?

(b) Are the prophets of the House of Israel true prophets of God or are they mere false impostors ?

(c) Is God as presented in the Bible different in any-way from God as presented in the Holy Quran ?

(d) And if the objector believes the Bible to be a revealed book and recognizes the Israelite prophets as true prophets of God and believes that God of the Bible and of Quran is One and the same God then does he base this objection of his on his assumption that all the stories of death and destruction of the enemies of the prophets of the House of Israel through all types of plagues and earthquakes and other afflictions are pur myths ? And consequently, the objector, by

assuming these tales of punishment as invented and incorporated in the Bible, calls the God of Bible, as if humorously, 'a Jealous God'.? And is he by his reasoning trying to prove that as the Promised Messiah has also presented such a God before the world, hence, Ahmadiyyat and Judasim resemble each other ?

(e) Does he maintain that tales of chastisement related in the Bible have no historical value? And consequently does he think that the Holy Quran also rejects such stories and does not itself present a similar concept of God, Who destroys the opponents of His prophets through the agency of heavenly afflictions? And, therefore, does he conclude, that only Ahmadiyyat and distorted Judaism share a concept of God which is contrary to the Quranic presentation of the Supreme Being?

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Now, when the objection under discussion is examined in the light of the questions we have raised, its absurdity becomes more than apparent.

Yet the questions still remain : What is the religion of the objector? Is he a Muslim? If so, has he ever studied the Holy Quran and pondered over its meanings? If he has, then why is he ignorant of the fact that the Holy Quran also clearly and emphatically mentions the events related in the Bible and lays great stress on the warnings and prophecies of death and destruction of the enemies and unbelievers of God and His chosen people? Does he know how, according to the Holy Quran, enemies of Moses were repeatedly visited by afflictions? How the offence of their denial was punished by strange diseases and unrecognizable calamities? Does he not know what happened to the people of Noah? Is he ignorant of the fate of the people of Hud? Has he not read the woeful tale of the people of Aika? Has not the report of the terrible fate of the people of Lot

reached him? Does he not recall how the great towns and cities were rezed to the ground by the great earthquakes? And how the mighty and powerful nations were wiped out from the face of the earth? Does he not know that even to this day the remains of these non-believing peoples are a lesson for those who have eyes to see?

If the objector, inspite of reading all this in the Quran, has forgotten this, we take the liberty of reminding him by quoting the relevant verses from the Quran. It should be kept in mind that these are verses of the Holy Quran, not of the Bible; these are truths vouchsafed to the most truthful of the prophets, the Holy Prophet Muhammad, Allah's blessings be on him and his! This is the concept of God presented by the Holy Prophet of Islam peace and blessings of Allah be on him.

In verse 131 of Chapter 7 of the Holy Quran we read:

و لقد اخذنا آل فرعون بالسنين و نقص من الثمرات
لعلهم يذكرون ـ

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'We afflicted the people of Pharaoh with hard times and poor harvests, that they might be admonished.'

In verse 134 of the same Chapter we read:

فارسلنا عليهم الطوفان و الجراد و القمل و الضفادع
و الدم آيات مفصلات فاستكبروا و كانوا قوماً مجرمين ـ

'Then we afflicted them with storms, and locusts, and lice, and frogs and blood, so many distinct Signs, but they remained haughty and became a sinful people.'

Verse 38 of Chapter 11 states that God directed Noah:

و اصنع الفلك باعيننا و وحينا ولا تخاطبنى فى الذين
ظلموا انهم مغرقون ـ

'Build thou the Ark under Our eyes and according to Our directions, and do not supplicate Me concerning the wrong-doers; they are sure to perish by drowning.'

This is followed by:

و يصنع الفلك و كلما مر عليه ملا من قومه سخروا

منه قال ان تسخروا منا فانا نسخر منكم كما تسخرون۔

فسوف تعلمون من ياتيه عذاب يخزيه و يحل عليه

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عذاب مقيم ۔

'He occupied himself with building the Ark, and every time the leading men of the people passed by him, they mocked at him. Noah observed : You mock at us now and soon we shall mock at you, even as you mock at us : and then you shall know which party is afflicted with lasting torment.' (11 : 39-40)

In verse 49 of the same Chapter we read :

قيل يانوح اهبط بسلام منا و بركات عليك وعلى امم

ممن معك ، وامم سنمتعهم ثم يمسهم منا عذاب اليم ۔

'He was commanded : Continue with thy mission, Noah, with peace and all manner of blessings upon thee and upon people with thee, from Us. There will also be people whom We shall grant provision for a time, then shall a grievous chastisement from Us afflict them.'

In the same Chapter we read concerning the people of Lot :

فلما جاء امرنا جعلنا عاليها سافلها و امطرنا عليها

حجارة من سجيل منضود ۔ مسومة عند ربك ، وما

هى من الظالمين ببعيد ۔

'So when our decree went forth, We turned the city upside down, and We *rained upon it stones of clay*, layer upon layer, marked for them in the decree of thy Lord. Such chastisement is not far from the wrong-doers of any age.' (verses 83-84)

In verses 95 and 96 of the same Chapter we find :

ولما جاء امرنا نجينا شعيباً والذين آمنوا معه برحمة

منا و اخذت الذين ظلموا الصيحة فاصبحوا فى

ديارهم جاثمين - كان لم يغنوا فيها ، الا بعد المدين
كما بعدت ثمود -

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'So, when Our decree went forth We saved Shu'aib and those who had believed with him, by Our special mercy ; and a fierce blast orver took those who did wrong, so that they lay prostrate in their homes, as though they had never dwelt therein. Hearken, ruined was Midian as were ruined Thamud.'

Verses 16 to 18 of Chapter 14 run as follows :

و استفتحوا وخاب كل جبار عنيد - من ورائه
جهنم ويسقى من ماء صديد - يتجرعه ولا يكاد
يسيغه و ياتيه الموت من كل مكان وما هو
بميت ، ومن ورائه عذاب غليظ -

'They sought our judgement, and every haughty enemy of truth came to naught, and found himself facing hell. He shall be made to drink boiling water ; he shall sip it by mouthfuls and shall not find it easy to swallow it. Death will approach him from every quarter, yet he will not die. There shall be for him further severe Chastisement.

And :

و ان جهنم لموعدهم اجمعين -

'And surely Hell is the promised place for them all.'

و ان عذابى هو العذاب الاليم -

'And also that My punishment is the grievous punishment.'

فاخذتهم الصيحة مشرقين -

'Then the punishment seized them at sunrise.'

فجعلنا عاليها سافلها و امطرنا عليهم حجارة من سجيل

'We turned it upside down, and we rained upon them stones of clay.'

ان فی ذلك لایات للمتوسمین -

'Surely in this are Signs for those who can read signs'.

و ان كان اصحاب الایكة لظالمین - فانتقمنا منهم

و انهما لبامام مبین -

'And the People of the Wood too were surely wrongdoers. So we chasti ed them also, and they both lie on a manifest way.' (15 : 44, 51, 74, 75, 76, 79, 80)

Verses 39-43 of Chapter 28 run as foliows :

و قال فرعون یاایها الملا ما علمت لكم من اله غیری

فاوقدلی یا هامان علی لطین فاجعل لی صرحاً لعلی اطلع

الی اله موسی و انی لاظنه من الكاذبین - و استكبر

هو و جنوده فی الارض بغیر الحق و ظنوا انهم

الینا لا یرجعون - فاخذناه و جنوده فنبذناهم فی الیم

فانظر كیف كان عاقبة الظالمین - وجعلناهم ائمة

یدعون الی النار و یوم القیامة لاینصرون - واتبعناهم

فی هذه الدنیالعنة و یوم القیامة هم من المقبوحین -

'Pharaoh declared ; 'Ye nobles I know of no god for you except myself. Burn me b ricks of clay, Haman, and build me a high tower perhaps I may come upon the God of Moses, though I am convinced he is a liar.' He and his hosts behaved arrogantly in the land without justification, and they thought they would never be brought back to Us. So we seized him and his hosts, and cast them into the sea. Observe, then, what was the end of the wrong-doers. We had made them leaders, but they called the people to the Fire, and on the day of judgement they will not be helped. We caused them to be followed by a curse in this world and on the Day of Judgement they will be among the wretched.'

In verse 82 of the same Chapter we read about Korah :

فخسفنا به و بداره الارض فما كان له من فئة
ينصرونه من دون الله وما كان من المنتصرين

'Then We caused the earth to swallow him up and his dwelling. There was no party that could help him against Allah nor could he continue deliverance for himself.'

Verse 23 of Sura al-Sajdah runs as follows :

ومن اظلم ممن ذكر بايات ربه ثم اعرض عنها ،
انا من المجرمين منتقمون -

'And who does greater wrong than he who is reminded of the signs of his Lord and then turns away from them ? We will surely punish the guilty.'

Verse 17 of Chapter 44 says :

يوم نبطش البطشة الكبرى انا منتقمون -

'On the day when We shall seize you with the great seizure, then certainly We will exact retribution.'

Verses 41-47 of Chapter 51 run as follows :

فاخذناه و جنوده فنبذناهم فى اليم وهو مليم - وفى
عاد اذ ارسلنا عليهم الريح العقيم - ما تذر من شيئى
اتت عليه الا جعلته كالرميم - وفى ثمود اذ قيل لهم
تمتعوا حتى حين - فعتوا عن امر ربهم فاخذتهم
الصاعقة وهم ينظرون - فما استطاعوا من قيام وما
كانوا منتصرين - و قوم نوح من قبل ، انهم كانوا
قوماً فاسقين -

'So we seized him (Pharaoh) and his hosts and threw them into the sea and he was the one to blame. We also left a Sign in the tribe of 'Ad, when we sent against them a blasting wind which destroyd everything over which it passed and left it like a rotten bone. Also in the tribe of Thamud, when it was said to

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them : 'Enjoy yourselves for a while'. But they rebelled against the command of their Lord ; so a torment seized them while they gazed. They were not able to rise up to save themselves, nor could they obtain help. We had had destroyed the people of Noah before them ; they were a disobedient people.'

Again in the same chapter we have :

فويل للذين كفروا من يومهم الذى يوعدون

'Woe, then to those who disbelieve, because of that day of theirs which they have been promised.' (51 : 61)

In Sura Al-Qamar, Allah enjoins :

فتول عنهم يوم يدع الداع الى شيئى نكر -

خشعاً ابصارهم يخرجون من الاجداث كانهم جراد

منتشر - مهطعين الى الداع ، يقول الكافرون هذا

يوم عسر -

'Therefore turn thou away from them. The day when the Summoner will summon them to a disagreeable thing. While their eyes will be cast down and they will come forth from their graves as though they were locusts scattered about, hastening towards the Summoner. The disbelivers will say, 'This is a hard day'.' (54 : 7-9)

Again in the same Sura we find about the enemies of Noah :

ففتحنا ابواب السماء بماء منهمر - و فجرنا الارض

عيوناً فالتقى الماء على امر قد قدر -

'Thereupon we opened the gates of heaven, with water pouring down ; And we caused the earth to burst forth with springs, so the two waters met for a purpose that was decreed'. (54 ; 12, 13)

Again referring what happened to those who denied Noah

Allah says :

و لقـــد ترکناها آیـة فهل مـن مـدکر ـ فکیف کان
عـذابی و نذر ـ

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'And We left it as a Sign for the coming generations ; but is there anyone who would receive admonition. How terible then was My punishment and My warning.'? (54 : 16-17)

Then referring to the people of Ad He says :

کـذبت عـاد فکیف کان عـذابی و نـذر ـ انا ارسلنـا
علـیهم ریحـــاً صرصراً فی یوم نحس مستمر ـ تنزع
الـنـــاس کانهم اعجـــاز نخـل منقعر ـ فـکیف کان
عـذابی و نـذر ـ

'The tribe of Ad rejected the truth. How terrible then was My punishment and My warning ? We sent against them a furious wind on a day of unending ill luck, tearing people away as though they were the trunks of uprooted palm trees. How terrible then was My punish- and My warning?'. (54 : 19-22)

Then describing the woeful tale of the people of Thamud He says :

کذبت ثمود بالنذر ـ .....فکیف کان عذابی و نذر ـ
انـا ارسلنـــا علیهم صیحـة واحـــدة فـکانـوا کهشیم
المحتظر ـ

'The tribe of Thamud also rejected the warners.....How terrible then was My punishment and My warning ? We sent against them a single blast, and they became like the dry stubble, trampled upon.' (54 : 24, 31, 32)

And again :

کذبت ثمود بطغواها ـ اذانبعث اشقاها ـ فقال لهم رسول الله

ناقة الله وسقياها ـ فكذبوه فعقروها فدمدم عليهم ربهم
بذنبهم فسواها ـ ولا يخاف عقباها ـ

'The tribe of Thamud denied the truth because of their rebelliousness. When the most wretched among them got up. Then the Messenger of Allah said, 'Leave her alone the She-Camel of Allah, and let her drink.' But they rejected him and hamstrung her, so their Lord destroyed them because of their sin, and made it (destruction) overtake all of them alike. And He cared not for the consequences thereof.' (91 : 12-16)

Referring to the fate of the opponents of Lot Allah says:

كذبت قوم لوط بالنذر ـ
انا ارسلنا عليهم حاصباً الا آل لوط نجيناهم بسحر ـ

"Lots people also rejected the warners. We sent a storm of stones upon them except the family of Lot, whom we delivered by early dawn.' (54 : 34,35)

Mentioning the followers of the mighty Pharaoh of the ancient Egypt He says:

ولقد جاء آل فرعون النذر ـ كذبوا بايتنا كلها
فاخذناهم اخذ عزيز مقتدر ـ

"And surely to the people of Pharaoh also came warners. They rejected all Our signs. So we seized them like the seizing of One who is Mighty and Omnipotent." (54 : 42-43)

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And Again He says:

فعصى فرعون الرسول فاخذناه اخذاً وبيلا ـ

"Pharaoh disobeyed the Messenger, so we seized him with a terrible seizing. (73: 17)

Then referring to the opponents of the Holy Prophet of Islam, He says:

اكفاركم خير من اولئكم ام لكم براءة فى الزبر ـ

ام يقولون نحن جميع منتصر - سيهزم الجمع و يولون
الدبر - بل الساعة موعدهم و الساعة ادهى وامر -
ان المجرمين فى ضلال و سعر - يوم يسحبون فى
النار على وجوههم ، ذوقوا مس سقر -

'Are your disbelievers better than those? Or have you an exemp ion in the Scriptures?' Do they say, 'We are a victorious host? The hosts shall soon be routed and will turn their backs in flight. Aye, The Hour is their appointed time; and the Hour will be most calamitous and most bitter. Surely, the guilty are in manifest error and gone mad: On the day when they will be dragged into the Fire on their faces, and it will be said to them, 'Taste ye The touch of hell." (54:44-49)

And warning the unbelievers He says:

و لقد اهلكنا اشياعكم فهل من مدكر -

'And indeed We have destroyed people before you who were like unto you. But is there anyone who would receive admonition.' (54:52)

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And again:

فكيف تتقون ان كفرتم يوما يجعل الولدان شيباً -
السماء منفطر به كان وعده مفعولا -

"How will you then, if you disbelieve, guard yourselves against a day which will turn children grey-headed? On that day the Heaven will be rent assunder and His promise will be fulfilled." (73:18:19)

———:o:———

After presenting the above quoted verses of the Holy Quran, I very humbly, beg to ask the Maulana weather God of Islam is also (God forbid) 'a jealous God' like the "God" of Judaism and of Ahmadiyyat Who strikes down His enemies with earthquakes and plagues? If this is so, then is the Quranic

concept also 'fatal to the spirit and purpose of Islam?'

Will the Maulana kindly answer this and set at rest the minds of those who believe in Holy Quran and regard it as the indubitable word of God!

It is clear that the objection the Maulana has raised against the Bible and against the writings of the Promised Messiah applies more to the Holy Quran, and is, therefore, inherently absurd and derogatory to the word of God. On closer scrutiny it would be found that the Maulana's objection hits the very Person of God Almighty Himself. For it has ever been the way of God that He exacts retribution from the guilty and punishes the enemies of the Prophets. Evidently the allegetion, the Maulana has made, has its roots in the irreligionism of the present times.

(to be contiuned)

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Some Thoughts about the Holy Prophet
(peace be on him)

Habibutlah Khan

Just close your eyes for a few minutes and try to visualize what kind of world it was 1400 years ago. How few were the means of communication between one man and another, between one country and the other. There were no railways or aeroplanes, no radio or television, no wireless or telephone. There were no presses and no newspapers. Knowledge was therefore very limited. Concepts of people were crude, narrow and localized. Perhaps a teenager of the present time knows much more than the scholars of that age. What is common knowledge today was acquired in years and after great labour at that time. Schools were few. Books were rare and were all handwritten. Ignorance and superstition prevailed all over.

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In such a dark age there was a piece of land that was shrouded in a deeper darkness and was more or less completely cut off from the then civilized world. It was Arabia, the land of vast deserts. Some Arabs went into the neighbouring countries for pusposes of trade. But they were interested only in the barter of commodities and brought with them no light of knowledge or civilization. There were no schools in that country. Those who could read and write could be counted on fingers. Whatever literature they produced indicates that their ideas were crude, their information limited and their standard of righteousness and morality very low. There was little distinction between what was permissible and what was not. Drinking, gambling, fornication, robbery, murder and loot was very common among them. There was no law or any established government in that country. Tribal jealousies gave rise to frequent quarrels which sometimes continued for generations together. They believed in ghosts and

worshipped idols of whom there were no less then 360 in Ka'ba alone.

Amid such people and in such surroundings a child is born in the family of Abdul Muttalib and is named Muhammad. His parents and grandfather die while he is still a child. Thus he is deprived of whatever schooling he could get in such circumstances. His childhood is spent in the company of she-pherds. In his youth we find him engaged in trade. His way of life is in no way different from other Arabs. He can neither read nor write. There are no chances of his acquiring any knowledge. No doubt he goes to Syria a few times on trading missions but such brief contacts with the outside world cannot be expected to alter him much. A few journeys to neighbouring lands cannot possibly raise him to the highest pinnacle of moral, intellectual and spiritual excellence. Even if we suppose that he met some scholars can this make him a leader and a guide for all mankind and for all ages to come?

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Consider once again the surroundings in which he lives and note how different he is from the very beginning in manners and behaviour from the people among whom he spends his childhood and with whom he mixes in his youth. He never indulges in foul language and does not quarrel with anybody. He is scrupulously honest in all his dealings. For years together he remains engaged in trade but he never misappropriates a pie, or acquires any thing by deceit or foul means. Every body places implicit faith in his integrity and prefers to leave his cash or property in his custody. By popular consent he is acclaimed as Ameen, the honest.

Living among corrupt people he is so chaste and modest that nobody has ever seen him naked even in his childhood. In a society plagued with immorality, wine and gambling he leads a clean virtuous life and never participates in drinking or gambling. Where men are steeped in idol-worship he is deadly

against polytheism and makes no compromise in this respect. He abhors wars and feels extremely pained to see people quarreling over petty things. All his energies are directed towards removing tensions, alleviating misery, helping the poor, upholding the cause of the down trodden and creating an atmosphere of peace and amity. Amid unclean surroundings he stands out quite apart—a gem among stones, a bright star in the gloom of wilderness.

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Forty years pass by. During this long period we find him mingling with people, participating in their joys and griefs, striving his utmost to improve their lot. But there is not much he can do. His clean and pious life has earned him a good name but otherwise has made little impact on the society. Then comes a change in his life. Seeing so much dirt around him and finding that his humble efforts have borne no fruit, he betakes himself to mountain solitude, ponders over the ills of his time, prays to Almighty God and seeks His guidance. He selects a cave in Mt. Hira for his contemplations. In this secluded spot he keeps fasts and remains cut off from society for days together. He yearns to find some way by which this corrupt world might be set on the right course.

At last his supplications are heard. One day he gets the guidance for which his heart is yearning. This enlightenment brings with it the capacity and the force required for a world wide reformation. He leaves his seclusion and starts upon his new mission. He tells the people that the whole universe is the creation of One God. He alone is responsible for life and death and as Creater deserves all homage and obedience. Idolworship, robbery, murder and rape are great sins that invoke His displeasure and should therefere be shunned. All men and women, white or black, rich or poor are equals as human beings and would one day be called upon to account for their good or bad deeds. Greatness and excellence does not lie in exalted rank or high descent. In the eyes of God they alone rank high who are

virtuous and lead a pious life. This in brief is his message.

This message creates a stir among the people. A wave of resentment spreads all around. The whole country becomes his enemy and every body opposes him tooth and nail. Only very few accept the new message. He is subjected to very harsh treatment and his companions are dragged over rugged pavements, placed on live coals, cruelly beaten, boycotted, driven out from their homes and persecuted in every possible way. This ill treatment continues for 13 long years until he is forced to leave Mecca, his home town, which is most dear to him. He seeks asylum in Medina, 300 miles away. There he propagates his religion in a comparatively peaceful atmosphere. However, this migration has not ended his troubles. The whole of Arabia takes up arms against him and he has to fight several defencive wars for about eight years. What we note is that both at Mecca and Medina he undergoes all tribulations but makes no compromises.

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The que tion arises what does he gain by inviting so much trouble. Is he hankering after wealth? Does he want power and pelf? Is he aspiring to become a social or political leader? No, nothing of this sort. There is no personal motive behind him. People are willing to offer him any amount of wealth and are prepared to accept him as their leader provided he does not denounce idol worship. The only reason why he is persecuted is that as a prophet of God he invites people towards their Creater and is compaigning against idolatory and corrupt social customs. He wants men to lead a pure chaste life. He desires to establish equality between man and man and wishes to eleminate all evils from society. It is quite obvious that a liar and an impostor cannot undergo so much tribulations and cannot show that firmness of faith and steadfastness which we find in him.

Then there is another aspect to this problem. For forty years he lives among his people like an ordinary man. True, he is honest in his dealings and has pleasing manners, but so far

nobody has seen him talking like a philosopher or a sage. He never discusses political, social or spiritual matters with his companions. Topics like life after death, heaven and hell, inspirations and revelations do not figure in his talk. He never debates matters concerning sociology, history, economics, God, angels, sacred books etc. Upto the age of forty he is a simple, quiet and peaceful citizen and gives no indication of becoming a leader or a central figure.

But when he leaves his seclusion and comes down from Mt. Hira he is a changed man. His talk is forceful and oratorical. His words go deep down into the heart and are so convincing, so impressive and persuasive that he is called a sorcerer. Despite illiteracy the Arabs had a literary taste and exulted in rhetoric. Their poets took pride in the excellence of their language. But they are dumbfounded when he recites before them Verses from the Holy Quran and repeatedly challenges them to produce anything of its like.

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He is no longer a mere trader. Now he is at ance a teacher, a gifted reformer, a wise judge, a shrewd commander, a great lawgiver and a beloved leader who possesses great foresight, enthusiasm and sincerity. There is something magnetic about him which influences friend and foe alike. Though illeterate he explains lucidly what is wrong and what is right, what is permissible and what is not. He lays down rules for good conduct in individual dealings as well as in national and international affairs—rules that are eternal and unchangeable and are quite as sound today as they were 1400 years ago. One who never handled sword before and never participated in any skirmish all of a sudden now becomes a seasoned warrior and emerges as a talented statesman. Upto the age of forty he was a mere nonentity. After coming down from Mt. Hira he becomes a different man. He changes the social structure of the country and welds warring tribes into one united nation. What is more surprising is that this transformation is not brought about by

force, deceit or coersion. He wins the hearts of his friends and foes by his love, sincerity and forbearance. In his hour of triumph he forgives instantly all those who worked against him for thirteen long years, hurled rebukes at him, pelted him with stones and planned to kill him outright. As a re·ult hearts mingle with hearts in a serene atmosphere that pervades the whole society.

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What a change has come over this man. He who was firm like a rock in vicissitudes is extremely kind and forgiving when in power. We see him toiling day and night for the welfare of the human race even at the cost of personal comfort. He leads public prayers five times a day, teaches the tenets of the new faith to the people, explains the propriety and wisdom of God's commandments, decides judicial cases, solemnizes nuptial alliances, attends funerals, looks into the needs of those who are destitude and homeless, mixes freely with people in the streets to ascertain their problems, receives foreign emissaries, issues orders to public functionaries and military commanders, conducts state business and confers with and guides everybody who is in need of his help. All these multifarious duties are performed with ease and composure. They do not tire him or make him sour. Whenever out of doors his companions throng round him with love and devotion and give him patient hearing. His talk is pleasant, enlightening and superbly enthralling. At home he talks pleasantly with his wives and children and occasionally helps them in the performance of their duties. All the day long he remains busy doing one thing or the other. When night falls he sleeps for a while and then gets up for prayers. Major part of the night is spent in seeking God's blessings in solitude and darkness.

Born in wilderness where ignorance and vice prevailed he lays the foundation of a modern world. At a time when means of transport and communication were very meagre he gives the concept of a League of Nations in which all countries and nations

would be represented and lays down clear rules for conducting its business. He defines the role such an organisation can play in world affairs. Obviously he is not the product of his time. His vision is not limited to one race or clime. He looks far ahead and offers solutions to problems which have not yet arisen. All heroes and great men of the world appear pigmies before him by comparison. They excelled their contemporaries in one field or another and their achievements were limited to one race or nation. Here we have a leader and a hero who surpasses every body in all the different aspects of life and is an example of excellence for all mankind for all times to come. He is not a superman but is certainly a perfect ideal for the whole human race. Can such a person be called a hypocrite or an impostor? Can anybody honestly say he was suffering from self delusion? Certainly not. No mother has yet given birth to such a hero nor will it ever do in the future. He is the chosen one of God, the most exalted and the most honoured. Peace and blessings of Allah be on him here and in the hereafter.

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OUR BELIEFS

By

Hazrat Mirza Ghulam Ahmad,
The Promised Messiah

THE HOLY QURAN

(Continued from last issue)

(29)

Beauty and charm of the Quran,
Light of every Muslim heart;
Yonder moon belongs to others,
Our moon is the Quran

Equal it does not have,
We've thought on it and thought;
And why should'nt it be so unique?
'tis the holy speech of the Gracious God.

Spring eternal,
Its every word, its every phrase;
It's a joy you'll not find,
In any garden large or small

Nothing will ever match
This Holy Speech of God;
It's a pearl from Umman,
A ruby from Badakhshan.

Human speech! how can it,
Match the speech of God;

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To match power with want,
Tis difference great indeed.

In Whose presence angels—
Own their ignorance;
To match His speech!
Oh, how impossible for man!

Man—can make not,
Even the foot of a worm;
No wonder, it's not easy for him,
to make the Light of Truth.

(Barahin-i-Ahmadiyya III (pp. 183-6)

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(30)

The Light of the Furqan,
More luminous than every light;
Holy the source,
From where springs this river of lights.

The Oneness of the True God,
Had all but dried;
When suddenly from the Blue,
Appeared this spring clear.

God! oh Thy Furqan!
Is it a book or a whole world?
For, nothing that we needed,
Which is not to be found in it!

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Everywhere have we gone,
Tried every shop that sells;
The blessed wine of knowledge,
No other bottle contains.

Oh, is there in all the world,
That which will match this Light?
This light unique,
In every way, in everything!

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We thought at first,
The Furqan is the Rod of Moses;
Soon we found, however,
That every word in it is a Messiah.

They themselves are to blame,
Who will not see;
For, this light has a glamour,
equal to a hundred suns.

Do they live or only roll?
In the dust of this world?
Those who remained blind,
In the presence of this light?

(Barahin-i-Ahmadiyya III pp. 274-75 f.n.)

(To be continued)

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